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WEEKLY REVIEW.

—PRINCE ALBERT VICTOR, the heir presumptive to the British throne, is expected to land at Bombay a few hours after this paper is printed. It was at first announced that his tour in India would be of a semi-private character. That intention has evidently been abandoned, unfortunately for him, and for his prospects of getting a true insight into the condition of the people. Instead of his visit being made the occasion of enlarging his information and helping to qualify him for the position that may some day fall to him, he will, it appears, unless wiser counsels yet prevail, be drawn into a whirl of mere sight-seeing and profitless amusement.

—IN speaking at the annual meeting of the Darjeeling Union Chapel last month the Rev. W. Milne, of Calcutta, said he sometimes thought the Christian friends in Darjeeling had realised the wish of the ancient philosopher and found in these elevated regions a fulcrum and position from which they could move the world. At any rate the Darjeeling Temperance Society had taken a stand in advance of others for the protection of the native races, and was moving the British House of Commons on the great question of prohibition, and the action of the British House of Commons must tell for weal or woe on the native races throughout the world.

—A YOUNG MAN (son of a veteran missionary in South India) whose acquaintance we made last year, and who was then and has been ever since engaged in Christian work, writes to us that he has recently been gloriously converted. Formerly his Christianity was merely nominal and his work without power, but since the wondrous change was wrought in his own soul, the Lord has used him, conjointly with his sister, whose conversion took place on the day following his own, to the salvation of more than 100 souls in three days. It was whilst preaching to others that the arrow entered his own soul, and now with a rejoicing heart and an energy born of the Holy Spirit, he takes up again, as a new man, and with new power, the work which was formerly cold and dull and lifeless.

—IN the death of Rev. John Kilner, the Wesleyan Missionary Society loses an able and experienced counsellor. For thirty years Mr. Kilner laboured in Ceylon, and up till last year was one of the Secretaries of the W. M. S. About twenty-three years ago the writer of this had the pleasure of meeting him; he was then on furlough from Ceylon, and with his wife and family was visiting an old friend, also a returned missionary, at a quiet village by the sea-side in Kent. Mr. Kilner was then the *beau ideal* of a missionary, in the prime of life, and of good presence. He won the

hearts of the chapel-folk by his kindly manner and his racily told stories of life in Ceylon, and did not a little towards quickening their missionary ardour. His vivid pictures and quaint anecdotes live in one's memory to the present day. Mr. Kilner died in London on October 11th, surviving his wife but a few months.

—AT the ripe age of 83, a very useful man in another department of the King's Army passed away three days later at Upper Clapton, London. Stafford Allen, a well-known philanthropist, and member of the Society of Friends, was, with his late wife Hannah, for fifty years among the most prominent labourers in the anti-slavery movement. Not as a brilliant speaker but as a quiet persistent worker, was Stafford Allen known. For many years his home was open to all who had the cause of the slave at heart, and was usually the first resort of abolitionists and Friends from America. Levi Coffin, Frederick Douglass, Elizabeth Comstock, Amanda Smith, and a host of others too numerous to mention, shared his hospitality, and their work was much forwarded by his kind and fostering care. The Friends' Syrian Mission was originated under his roof, and is now in the special care of one of his sons. It might be said of his household that it was a succourer of many, and it is no wonder that, brought up in such an atmosphere, his numerous family of sons and daughters are following in the footsteps of their parents.

—INSTEAD of acting with discretion and withdrawing from public notice, Sir C. Dilke has again been courting notoriety. He has been posing at Bradford in connection with a Sunday Lecture Society, as an authority upon India, in a lecture on "Our Colonies." The crowd of beer-shop politicians, curious sight-seers, and loafers, which his unenviable notoriety attracted, is being, by his clique, artfully attributed to his popularity! The elements which composed this crowd would, with equal readiness, have rushed to see a prize-fight, a horse-race, or a hanging. It is to be hoped that the motley gathering that listened to the oration on "Our Colonies" will be considerate enough not to emigrate to them, and especially not to India. We have more than enough of their sort here already.

—ANOTHER notorious person, Sir Lepel Griffin, having left India for India's good, is evidently desirous of being regarded in England as a respectable individual. A young woman named Leupold, the daughter of a Genoese and Naples merchant, being unfortunate enough, according to report, to be engaged to be married to him, a paragraph has appeared in a London daily paper, in which (no doubt by inadvertence) he is mentioned in equal terms with eminent exponents of social purity like Madame Tell Meuricoffre, of Naples, and Mrs. Josephine Butler. We warn Christian

people in England not to be deceived by such a scandalous association of names.

—ON October 1st Dr. A. J. Gordon, of the Baptist Tabernacle, Boston, opened a Foreign Missionary Institute in that city, for the purpose of training such persons of both sexes as feel called to Mission Work, and who have not been able to secure a college training. A contemporary states that this is the first institution of the kind in America. This is a mistake. Rev. and Mrs. W. B. Osborn are carrying on a very successful work on similar lines at Brooklyn, of which particulars have appeared from time to time in these columns. If the claims of the foreign field are to be adequately met, such institutions will need to be multiplied forty-fold in the near future; both in England and America.

—ONE more evidence, if any such were needed, of the quickening influence of the missionary spirit in the Home Churches is to be found in the numbers and enthusiasm of the Missionary Convention of young men, which was held at Mr. Spurgeon's Metropolitan Tabernacle, London, on October 15th. Rev. E. E. Jenkins, D. D., Hon. Secretary of the Wesleyan Missionary Society, was the principal speaker at the morning meeting. He contrasted the eagerness of Christian parents to get civil service appointments in India for their children, with their tardiness to allow them to respond to the more sublime mission of holding up the Truth, and leading the erring to Him, who, not only to individuals but to nations, is the Way, the Truth, and the Life. Rev. H. Coley of the North India Almora Mission also spoke, as well as Mr. David McConaughy, junr., the New York Y. M. C. A. Secretary who is on his way to Madras for Y. M. C. A. work.

—THE afternoon meeting saw the foundation of a similar work to the students' movement in the American Colleges. It was proposed by Dr. Taylor (son of Mr. Hudson Taylor), who said there was a growing missionary spirit among the students of London hospitals, and they felt that such a movement would be a means not only of stirring up their hearts and encouraging them in missionary efforts, but possibly of enabling them, by united action, to get at many of their fellow-students who, but for such a movement, would never have the cause of missions laid on their heart. If the medical and theological students felt in the same way, a Students' Missionary Union should be started in the Tabernacle that afternoon. Dr. Taylor then asked the students present who agreed to that proposal to hold up their hands. At once a number of hands were held up, amid loud applause, a membership of the Union being understood to signify a readiness to enter upon missionary work.

—DR. MACLAREN of Manchester followed with a most earnest appeal to the young men to face the question, and see if the

Lord had not called them to this work. In the course of his address, he said :—

I beseech you, young men looking for a career in which there can be no remorse, and no regrets, and no failure, choose this great work to which the Master has called us all. And remember that the possession of the Gospel, the world's condition being what it is, is the solemn obligation of the proclamation of the Gospel. You remember the condition of those four poor leprosy men who sat at the gate of the city after they had eaten their fill, and that was selfishness and weakness. After they had got all they wanted for themselves, they bethought themselves and said, "This is a day of good tidings, and we do not well that we hold our peace. If we tarry till the morning light some evil will befall us." They felt the obligation for imparting the good news, and shall we fail You have got the privilege that within certain defined limits you may become anything you like. My friend Spurgeon and the rest of us old fogies are settled and done for. But you have got almost infinite possibilities before you. Surely you are meant to be something better than the fashionable young man of this day, who, grasping a thick stick by the middle, and with his two arms in the shape of two marks of parenthesis, I suppose to signify that what is between does not matter much—parades up and down the public thoroughfares to show himself. Surely that Divine Master who loves us, and whom we humbly try to love, surely He—not we here upon this platform—but He has a word for some young men in this audience this afternoon. There may be some one here who needs but the final touch to impel him to this great work. There may be men here who in God's providence He has appointed to be apostles to nations who are sitting in darkness, and how we should all rejoice and be thankful to be permitted to take any part in this mission, if, as an issue of it some such should be led to consecrate themselves to-day unto the Lord for this great service. Don't make Samuel's mistake and fancy that God's voice is Eli's.

—TEN thousand tickets were issued for the mass meeting of young men in the evening, and as the Tabernacle cannot hold much more than between six or seven thousand, many hundreds went away disappointed. Mr. Spurgeon himself made the speech of the evening, after bidding farewell, in the name of the congregation, to a party of missionaries about to proceed to China. He rose to the occasion and gave a splendid address from "Go ye into all the world and preach the Gospel to every creature." He maintained that it was just as needful to fulfil that command now as when it was first uttered.

Men have multiplied, and while they have done so, our race has done much more mischief. We may say what we will about our glorious country, and she certainly has a history to be remembered, but there is a dark side to it, which is written in tears and blood. There is scarce a nation that we have not cursed as well as blessed, and if we are not earnest to communicate the blessing of the Gospel to them, then will the curse return on England's head, and the most famous of all lands will be most accursed of all lands. God save us from that! I believe never was there a time when the Church ought to wake up to carry the Gospel forward more than now, because the latter days draw nigh. I am no prophet, nor the son of a prophet. I cannot expound Ezekiel—I get broken up among his wheels. I cannot expound Daniel, I would almost as soon go into the lion's den—but for all that, there are abundant tokens in the Word of God, and history, that Christ is coming. We have His own word for it: "Behold I come quickly." He is on the road, and if the Church would not have her Master come and find her sleeping, and His work undone, let her gird up her loins and get to work at once

by preaching the Gospel to every creature. Well, there stands the command: Go into all the world.

—REGARDING qualifications for missionary work, Mr. Spurgeon continued—

The Lord meant to have a Church on the move. He expected to have an itinerant people who would go into all the world and preach the Gospel. If the Church is ever to do this, lots of things will have to be altered. We shall have to get rid of the idea that nobody can preach to the heathen unless the man is a genius, and has marked individuality of character. I believe that the best missionaries that have gone forth have been of themselves of the common, ordinary sort of people, who have become extraordinary through their extraordinary faith in Christ, and their daring for His sake. We do not often meet with men of genius—at least, I do not—and those few I have met with I hope I shall never meet with again. I do not think that a man of genius is absolutely necessary to preach the Gospel. Peter, and James, and John, and other fishing folk will do for that. And I fancy, brethren, if we are to be on the move a little more, we must not reckon it necessary that every missionary who goes to the heathen must be highly educated. I do not believe, between you and me, that to be able to explain to the heathen what to do to be saved, it is necessary to be able to read Homer or even Horace. Moreover, I do not believe that missionaries have been overpaid, but mark you, we must have a class of missionaries who will be paid much less, who will find out how to live on but a little. I think, again, our Lord expected to have a Church that would keep to its work. "Go ye into all the world and preach the Gospel to every creature." But we have got to open schools? As you like, but preach the Gospel. We have got to get these people to wear clothes like ourselves? As you like, but preach the Gospel. I believe the Master likes His disciples to go on with the old thing—preaching the Gospel to the people. Fiddle to them? Well, if you are fool enough. But we must get up high-class entertainments for them? Yes, I say, if you are fool enough, but your Master never told you to. I trust that you are a community of people who do not despise any sort of men whoever they may be—even if earls or dukes. Therefore do not hesitate to go and preach the Gospel to persons in any class of life. Preach the Gospel to every creature.

Rev. J. McNeill hoped that the result of the meeting would be a great surging round the doors of missionary training institutions.

—THERE is quite a competition among the large cities of the United States as to which shall have the privilege of holding the World's Fair of 1892 to commemorate the discovery of America by Christopher Columbus. New York, Philadelphia and Chicago, are each loudly advancing their claims. Meanwhile the proprietor of a New York daily newspaper offers to be one of twenty-five men to subscribe 100,000 dollars each for a guarantee fund of 2½ millions for the purpose.

—SOME little time ago, the *Christian Leader* (Glasgow) suggested that we might be mistaken in our estimate of Dr. Marcus Dods and his teaching. But according to the issue of our esteemed Scottish contemporary to hand by this week's mail, Dr. Dods' action since his rise to the important post assigned to him in the Free Church College, is anything but re-assuring, even to his friends. A great upheaval is evidently feared in the near future. Enough is said by contributors and correspondents to cause well-grounded alarm. Dr. Dods seems to be agitating for a revision of the Confession of Faith. One contributor says, "It was hoped that in his new position as a Professor he

would have special regard to the peace of the Church, but that hope has been rudely shattered." Some documentary reports impugning Dr. Dods' teaching have been published "at the earnest solicitation of many friends both within and without the Free Church, whose hearts tremble for the truth of God, and who are thoroughly convinced that a most solemn crisis has come, not only in the history of our church, but also in that of a pure Evangel in Scotland." The down grade tendency of Dr. Dods' preaching may be gathered from a quotation from Mr. Macgregor, of Johnstone, who, preaching in the Free High Church, Paisley, after quoting from Dr. Dods' sermon in St. Giles' said: "To ask me to accept a Christ who is not divine is to ask me to accept an inspiration as able to unite me to God; and to ask me to accept Christ apart from vicarious sacrifice is to divide Christ, to separate His person from His work, and to destroy the grounds of my faith. After all, I should like to ask what is to be gained by teaching of this kind, what purpose is to be served by distorting the truth in this fashion? Surely this negative kind of talk is full of insinuation." Where is the Spurgeon of the Free Church, who will stand by the grand truths of old, and form a rallying ground for those who believe in, because they know personally, the power of the old-fashioned Gospel?

—WALLACE J. GLADWIN having received invitations to lecture on missionary and kindred subjects in the Southern States of the U. S. A. during the winter, he may possibly defer his return to India by several months.

—As illustrative of the state of feeling in France towards the pretensions of Romanism, *Word and Work* (London) quotes the following extract from a letter of a correspondent in Paris:—I talked with one Roman Catholic gentleman, who said, "Sixteen years ago I went to confession. The priest asked me, the first thing, 'Do you believe in the infallibility of the Pope?' I said, 'No, I do not.' 'It is the doctrine of the Church: you must receive it. I will give you eight days to reconsider and review it. I cannot absolve you without you receive it. I will wait for you eight days.' 'He is still waiting,' was the concluding remark of my friend. Such, I am told, is the case in more than half the Roman Catholic families in France."

—THERE are people who believe that civilization and education will meet the world's need, and that the Bible and Christianity are not requisite for the redemption of lost humanity. The *Boston Christian* has some wise words upon this matter. It says: "But how are men to be civilized, educated, and enlightened without the Word of God? Infidelity never has done it, and never will do it. The culture of the ancient nations was but a thin veneer over unspeakable barbarisms, cruelties, debaucheries, and idolatries; and in modern times, though savages have been civilized and peoples have been regenerated, it never has been done by infidel theorists and philosophers. The world may be defied to point out an instance where a language has been written down, a literature created, or a tribe of savages civilized by infidels. This is the work of Christian people and Christians only."

THE BOMBAY MISSIONARY CONFERENCE IN TENTS.

Not for the first time, the Bombay Missionary Conference was held last Monday evening in tents. By rotation, it fell to the Rev. G. W. Clutterbuck to be host; and it happens that Mr. Clutterbuck has within a few days removed his residence and the Wesleyan Chapel to accommodation under canvas for the dry season. The tents are pitched on a piece of ground within a few yards of the former brick and mortar location at Colaba. If the tents of the patriarchs were as comfortable as those in which the Missionary Conference gathered on Monday evening, they had good reason to be satisfied with their movable abodes.

The discussion at the Conference took a practical turn. No subject having been fixed upon to be specially brought forward, it was natural that the speakers should follow out the topic which had been before them in the meeting of the business committee, namely the important one of forming plans for the work of the ensuing year. Mr. Clutterbuck, in opening the subject, said he felt that the Bombay Missionary Conference had not done all that it might have done, as a body, in the past, and that it should be more on the alert to take up questions affecting the moral, social, and religious life of the people of this country, and to make its voice heard.

Rev. T. H. Greig, the newly appointed president, brought forward the suggestion that a syllabus of the matters for discussion month by month should be drawn up and handed to the members, in order that each might be able to acquaint himself with the subject before coming to the meeting; thus ensuring greater interest and a more practical issue from the topics brought before the Conference.

Mr. S. Tomlinson, who has just returned from a trip round the globe, was asked to speak of what he had seen and learned in other countries. In his rapid tour he had not had time, he said, to study deeply the missionary work in the various places he had visited, but among the things that had struck him upon the surface was that Australia, whilst evidently possessing wealth and being comparatively near to this country, yet evidently knew very little of India, and was doing very little for missions here. He would be glad to know if Australia was doing anything for Indian missions. He thought that if efforts were put forth in that direction, Australia might become a very fruitful source of help both with men and money for the Indian mission field.

Subsequent speakers stated that there are several missionaries now at work here, sent and supported by Australia, though the number is very small in comparison with Australia's resources. On the other hand, the Rev. A. B. Wann showed that supporting evangelistic work in the bush is a tax upon Australia's resources, and that the wealth which is evident to a passing stranger visiting the ports, does not extend throughout the country.

Rev. J. E. Robinson thought there was need of more earnest united prayer. It would be a good thing if in Bombay as in Calcutta there were a women's prayer union in connection with the Conference.

The Conference had the pleasure of the presence of several visiting missionaries from other stations, among them being the Rev. Mr. Carson from Saugor, Mrs. Stone of Hyderabad, and Miss Bissell of Ahmednagar.

THE LICENSED LIQUOR PLAGUE.

At a recent Conference of the American Baptists, held at Palmoor, the question of how to overcome the prevailing difficulty of drunkenness among the Natives in the Deccan was brought forward. It was decided to form Temperance Societies in connection with all the Churches of the Mission.

SMALL FAMILIES AND SPOILT CHILDREN.

BY BISHOP WILLIAM TAYLOR.

With many honorable exceptions, the "one child" in a family is very like a young crow that grew up under my eye in Calcutta. I was then engaged in founding our great mission there. Crows are scavengers in Oriental cities, and more plentiful than chickens in a barn-yard. On a small tree opposite a window in my room, there was a crow's nest. I could but admire the patient industry and skill which the parent crows bestowed on their nest from early morn till dark. In course of time, they hatched out four young crows, but unhappily the nest was located in the sunshine, and the burning rays of a tropical sun roasted the life out of three of them, so the hard-working parents had but one left. It was not their fault but their misfortune. Twenty feet further back, in view of another window of my spacious room, was another crow's nest, containing four young crows. It was well shaded and the little crows grew and prospered. They shared with each other all the food brought for the support of the family, and learned to be broad and liberal and considerate of the rights and wants of communities as well as of self. They cawed, chirped and sang, and learned to be cheerful, and to impart good cheer to others. They struggled with each other and developed leg power, wing power, and all the potent elements of character necessary to prepare them for the great competitive struggle of their mature years. When they were about half-fledged they hustled each other out of the nest and never returned. They struck out on the great principle of self-support, and worked hard for their living. The parents went with them and gave them useful lessons by example. Thus they spent the days and roosted on the limbs of the trees, as independently as any birds of the forest.

But of that one crow in the first nest? Poor fellow, it was not his fault. He would have got on as well as his neighbours if he had had a chance. He received all the attentions of father and mother and ate all he could of their abundant supplies, and grew up narrow, selfish, despondent and helpless. Long after he obtained full growth, there he sat in the nest. One day I saw his mamma hustle him out of the nest. I could see that she was ashamed of his good-for-nothingness, and wanted him to go to work and do something for himself. When she got him on a limb two feet distant from the nest he set up a great cry and complained of cruel treatment, but after awhile he quieted down and recovered a little equanimity and courage, and jumped back into the nest. The next day the parents shoved him out of the nest, and he fell down as though he had been shot; but about six feet from the ground, his long sharp nails caught on the bark of the leaning tree, and he hung with his head down and set up an awful crying, as though his parents were beating him, but after a time he took courage and partly by the use of his legs and partly by the use of his wings, he climbed up the tree and got back into the nest. I could not stand by to witness all that came to pass in that family, but I saw enough, as I have described to convince me that they had a spoiled crow in it. I don't know how they got him off the tree, but a day or two after he fell down, I saw him on the terrace of a house about twenty feet distant from the nest, and there the poor, disconsolate crow sat on his tail, with his head thrown back and his mouth wide open, and I saw the old crows pecking him, to force him to do something for himself.

The Directors of the McAll Mission in France asked all their helpers to set apart Oct. 20th as a day for special prayer and praise. The wonderful blessing vouchsafed in all their work calls for earnest thankfulness. There are 130 halls now open in connection with this mission.

MISSIONARY & CHURCH NEWS.

—Mr. A. W. Prautch, of the M. E. Mission, Bombay, re-commenced his open-air preaching, after his furlough, on Sunday last at Umerkhadi, a thickly populated Native quarter of Bombay, where he and his excellent wife have taken up their residence. Many in his large audience evidently recognised him as an old friend, and appeared glad to hear his familiar voice again. His plan is to preach at three different open-air stations every day.

—The Rev. H. F. Laflamme of Cocanada intends to spend the months of November and December in preaching and prospecting about Yellamanchilli, a place some 25 miles north of Tuni, with the intention of opening a mission there.

—Seventeen persons were recently baptised in the Tungrabudra river at Kurnool. The Rev. D. H. Drake has charge of this field which embraces 500,000 souls. He appeals for two more families to take up their residence there.

—Eight converts have lately been received into the Church at Guntur, where the American Baptists organised a mission about a year ago. One of these is a high caste man. A number of others are asking for baptism.

—Among the converts to Christianity from Mahomedanism at Ooroomiah there are five Sayids, direct descendants of Mahomed, who are held in special awe and reverence. They attribute their conversion to the reading of the New Testament.—*Kaukab-i-Hind*.

—Numbers of Natives continue to be received into the Church in South India. The Rev. J. E. Davis has baptised more than 100 people in South Cocanada since the beginning of the year. Most of the converts are from the out-caste classes.

—The Rev. L. P. Pearce, of Tondiarpetta, has had a tent pitched in his compound near a gate opening on to the street, and finds that a new stimulus is given to the work of the mission by the meetings that are held therein twice a week.

—The Scotch Church has lost one of its most untiring and hard-working missionaries in India by the death of the Rev. W. Smith, Principal of the General Assembly's Institution, Calcutta. He lost his wife in April last and since her death had thrown himself with more earnestness than ever into the work. Now after only so short a separation, he has joined her in the heavenly city.

—The Rev. John Blackstock of the M. E. Church, formerly of the South India Conference, is about to return from America, and will probably take charge of the Boys' Orphanage at Shahjehanpore.

—Our friend Wallace J. Gladwin, sends to us from America, extracts from a letter which he has received from Miss Bowen, sister of the late saintly George Bowen, in which she expresses her satisfaction at the way in which her brother's work in the *Bombay Guardian* is being continued. She speaks of the *Guardian* as "upholding the great essential doctrines of Christianity, and while presenting the Gospel of Christ truly, is in no way sectarian." Mr. Gladwin writes—"Mr. Bowen's sisters Catharine and Harriet and their brother Frank live in 'an old country house' in the suburbs of New York city. It looks out upon a lawn with tall trees and hill sides beyond the Harlem river. Through a cleft in the hills a bit of the Hudson river is seen. One of the family for whom George Bowen so long prayed is not yet in the Saviour's fold. Pray for him, please."

—The executive of the Wesleyan Foreign Missionary Society estimate that there will be during the next twelve months an expenditure of £124,000. There is a regular income of some £16,000, leaving £108,000 to be raised by the circuits. Last year the home districts raised £102,000, but the Christmas Day family offerings, which are to be taken again this year, brought up the aggregate to the sum mentioned.

—The services at the Scotch Church at Nice are now resumed for the winter season by the

pastor, Rev. Dr. Murray Mitchell. For the past six winters Dr. Mitchell has conducted these services, which have been highly appreciated by the numerous visitors. There is reason to believe that the coming season will be a full one in the Riviera.

—At Criptana in Spain there has been a rising against the Protestants, some of whom have been very badly used. Pastor Flidner has boldly championed the cause of the persecuted, and placed their grievances before the Government. The Under Secretary of State for the Interior, being interviewed by Mr. Flidner, admitted the need for protecting liberty of worship, but the Government lacks energy to enforce a reasonable policy.

—A writer in the *Christian* states that as Mrs. Amanda Smith has missed the time for returning to England whilst the warm weather lasted, she appears inclined to wait at Freetown, where there is plenty to do, until next year.

—Another grant of French tracts, &c., has been forwarded by Drummond's Tract Depot, Stirling, for distribution at the Paris Exhibition, making in all over one million. The Secretary of the Paris City Mission states that "all the workers available in Paris" will be engaged in the distribution, to make a grand final effort before the Exhibition closes.

—Over a thousand members of the Salvation Army went from London to Whitechurch, for the purpose of holding a demonstration to protest against the recent imprisonments for holding open-air meetings. Over 5000 Salvationists assembled, they held a meeting in the square, and subsequently paraded the streets with torchlights.

—Mr. W. F. Davis, who last year suffered imprisonment for reading the Scriptures on Boston Common, Mass., is at his much-loved open-air work again. He writes to the *London Christian*—"Not less than half a dozen Gospel meetings each Lord's Day have been held on Boston Common throughout the summer. Thousands have attended them, but scores of thousands have swarmed the beaches, where drunkenness and all sensuality have rioted with little or no show of restraint. Some meetings have, however, been held in the midst of these pandemonium resorts."

—The Methodists of Belfast have commenced a Central City Mission, under encouraging circumstances. At the inaugural meeting, the Rev. S. F. Collier of Manchester gave a most interesting account of the Manchester Central Mission. When they began that Mission, three or four years ago, they had a congregation of forty-five; now, in six centres in the city, they have from five to eight thousand listening to the Word of Life every Lord's Day. Rev. J. G. Mantle, of the Birmingham Mission, related numerous instances of conversions that had come under his notice. The population of Belfast has risen from 87,000, in 1851, to about 250,000 at the present time.

—At the monthly meeting of directors of the National Bible Society of Scotland, held in Glasgow, in October, a warm tribute was paid to the memory and services of the late Dr. A. N. Somerville, who did more than most men to further the interests of the Society. The Board agreed to accept the copyright of Dr. Griffith John's *Wenli* and *Mandarin* versions of the New Testament, which are having a large circulation in China. Mr. James Murray was reported to be doing splendid work as an unpaid agent in Sz. Chuen, Western China. In two recent journeys he sold 223 New Testaments and 11,414 portions.

—The Rev. Owen Jones, one of the oldest Welsh Calvinistic Methodist ministers, died on Oct. 10 at Llandudno, aged eighty-three. He had been in the ministry sixty-four years, and was also well-known as a historian and antiquary. He was either author, editor, or translator of more than forty books.

—Dr. A. T. Pierson hopes to arrive in Liverpool on November 16th. A committee has been appointed to request Dr. Pierson to come to Scotland immediately after his arrival at Liverpool, and address meetings in Edinburgh and

other large centres, and also to ask him to stay three months in Scotland and plead the claims of missions.

—The venerable Bishop Crowther from the Niger has been summoned to England at the instance of the C. M. S. authorities in order to confer upon Niger affairs. He is described as looking wonderfully fresh and strong, and his short, crisp curly white hair is cut so close that it scarcely looks more than a shimmer of grey on his head. He speaks most encouragingly of work in his diocese, where former opponents are now warm supporters.

—Mr. Aziz Ahmad, a native of Lucknow, of Afghano-Arabian descent, and a convert to Christianity from Mohamedanism, recently delivered a telling missionary address, or sermon, in Donegall Pass Presbyterian Church, Belfast, on a Sabbath morning. Several strangers attended. In the evening Mr. Aziz Ahmad appeared in his native dress and gave specimens of some Eastern languages, with a quotation from the Koran and the call of the Muezzin. The attendance was large.

—During the Baptist Union meetings at Birmingham arrangements were made for many services or sermons in the neighbourhood. This new departure gave great satisfaction to the districts in which they were held. One firm dismissed their hands before the usual hour to hear Mr. Cuff address them, who rather took them aback by appearing in grey tweeds and giving them a racy talk on religion without conducting a regular service. If the men were as much interested as the speaker was, they had a very pleasant half-hour, not easy to be forgotten.

—The Leper Home under the care of the Moravian church, at Jerusalem has for many years been doing a Christ-like work. It was started in 1822 in Cape Colony; removed in 1846 to Robben Island; and in 1867 to Jerusalem. The 16th report recently issued, shows that the cost of the new building is nearly defrayed, though increased help is needed in order to provide for a larger number of poor lepers. As the Moravian membership in the foreign mission field is more than double that of the home congregations, they ask the aid of Christian friends of other denominations.

—The Temperance society of the Free Church of Scotland, though it has only been three years in existence, includes already 632 personally pledged ministers and has a membership of 63,979.

—Evidently the power of Mr. Wilkinson's work among the Jews is being decidedly felt by those who oppose it, for the Jewish organs in London are writing with intense bitterness, and also with extreme coarseness, against the work. They insinuate that the 100,000 New Testaments recently distributed among the Russian Jews are employed by the recipients to sole their boots and shoes.

—Canon Saumarez Smith, Bishop-elect of Sydney, has received a telegram from the Dean of Sydney to the effect that the chancellor of the diocese has advised that the protest against his election to the bishopric of Sydney rested on mistaken grounds, and that the election is, therefore, valid.

—The Rev. Walter Sackett of the Wesleyan Missionary Society, Bangalore, has been obliged to leave this country for England under the doctor's orders. Several attacks of fever recurring again and again in spite of various changes of climate, so reduced him that a speedy departure from India became necessary.

—Dr. Talmage's Tabernacle at Brooklyn has been destroyed by fire. The damage is estimated at 30,000l.

—The Udaipur Durbar has presented Dr. Shepherd of the U. P. Mission, Rajputana; with a piece of land for building a Church. Dr. Shepherd has already a large hospital. The Church is to be built outside the city but sufficiently near for convenience.

—The old Kotwali, situated in the heart of Cawnpore, has just been opened as an hospital for women. Mrs. Mansell, M. D., is to have charge of it.

THE WEEK'S GENERAL NEWS.

—The subscription for the victims of the Antwerp explosion amounts already to about 1,000,000f., and will still be increased considerably by the proceeds of a great *fête* to be given in their behalf at Paris, and by additional subscriptions. The employment of part of this large sum for establishing a permanent fund for the relief of work-people in case of accidents is strongly advocated.

—The total number of deaths from the railway accident at Hathras up to the end of last week was eighteen. Twenty-four women and children are still lying in hospital. A magisterial inquiry has been held and a separate inquiry by the Consulting Engineer to Government.

—Saturday, September 28th, 1889, was a dear and memorable date to every white-ribboner, says the *Union Signal*, because it marked Miss Willard's fiftieth birthday, and in its rich autumn beauty seemed a fitting type of her gracious and generous activities. Lovely gifts, letters and telegrams came pouring into Rest Cottage all day. In the afternoon a delightful Harvest Home festival was celebrated in the M. E. Church by Anna Gordon's Loyal Temperance Legion, numbering nearly two hundred children, and led by herself with great success; and in the evening a dinner was given by the friends who reside in the other half of the twin cottage, where pleasantry and earnestness took their turns, and toasts were drunk in sparkling water, in all of which Miss Willard's dear and honoured mother bore her part.

—An interesting feat has been accomplished by the Hon. Ralph Abercromby, who has succeeded in measuring the height of ocean waves by floating a sensitive aneroid barometer on the surface, and in gauging their width and velocity by timing their passages with a chronograph. As a result of these experiments he supports Admiral Fitzroy in the conclusion that waves occasionally reach an altitude of 60 feet. The highest wave measured by Mr. Abercromby was 46 feet high, 765 feet from crest to crest, and had a velocity of 47 miles per hour.

—Mr. Henry Conder presided at a Temperance meeting held in the Methodist Chapel, Lanowli, on Wednesday of last week. Mr. Summers gave a touching recitation of one of J. B. Gough's orations. About ten persons signed the Temperance pledge at the close of the meeting.

—It has been resolved to celebrate the centenary of Father Matthew by erecting a monument in Dublin; there is already a statue of him in Cork.

—The weight of the entire blood of a full grown man varies from 20lbs to 30lbs. Of this the lungs when in a state of health contain about $\frac{1}{2}$ lb. The heart beats on an average from sixty-five to seventy-five times in a minute, and every beat of contraction drives forward about 2 oz. of blood. The blood travels round the body about 600 or 700 times in a day and rushes from the heart at the rate of 150 feet per minute. From the lungs every twenty-four hours 2lbs of carbonic acid gas and $1\frac{1}{2}$ lb of watery vapour escape. The skin loses by perspiration about $2\frac{1}{2}$ lbs of water and the kidneys secrete usually about $2\frac{1}{2}$ pints of that fluid every day. In the course of a year the amount of solid food consumed is not less than 800lbs; the quantity of oxygen respired is about the same, and the amount of water taken in various forms is about 1,500 lbs. Altogether about one ton and a half of solid liquid and gaseous matter is taken into the system of the body annually.—*The Statesman*.

—A public meeting was held on the night of the 25th ultimo under the auspices of the Lahore Temperance Association. The Rev. Thomas Evans delivered a lecture to a crowded house enlogising the efforts of the people in Lahore to secure abstainers and also for having petitioned the Government for local option. He said the Punjab was the least drink-cursed country in India, but that people there consumed more drugs than those in other provinces.

—According to the report for September on the food-supply of Burma, it appears that in

Lower Burma the crop prospect is at present good. In Upper Burma the crops in most districts promise well, but more rain is wanted in Mandalay, Shwebo, Sagaing, Minbu and Yamethin. There is no reason, however, for anticipating a failure of the food-supply in any district.

Tantia Bheel has appealed against the sentence of death recently passed upon him. The appeal will be heard by the Judicial Commissioner, Central Provinces, at Jubbulpore to-day, Saturday.

—A further step has been taken in pursuance of the policy of introducing the Russian language in the Baltic Provinces. A new Russian dictionary is to be published shortly at Mitau, the capital of Courland.

—A bit of intelligence comes from an American contemporary, to the effect that the Emperor and the members of the Imperial Family are understood to be debating a demand for the expulsion of American missionaries from China. There is strong agitation for a relaxation of the restrictions on American merchants and missionaries at duty posts.

—A dispatch from Naples says that the frequent attacks of illness to which the Pope is now subject have given rise in Rome to many conjectures as to the future Pontiff. A correspondent of the *Roma*, who appears to be well informed, has written two articles in which, after eliminating some eminent Cardinals as impossible, he shows why it is probable that Cardinal Maria Parocchi, the Vicar General, a man of iron will and clear aims and comparatively young, having been born in 1833, is likely to become the successor of Leo XIII.

—During Prince Albert Victor's visit to Poona it has been arranged to illuminate and decorate the Assembly Rooms and the Council Hall and the tower erected near the Council Hall. Eight arches will be erected in the Cantonment. Grand arrangements are being made for illuminating the compound and the new bungalow built for the Duke of Connaught's children by Hari Rowjee, the Duke's landlord.

—A life of Tantia Bheel in Bengali has just been published by a Bengali detective police officer. The publication claims to contain matters which have not previously seen the light, the writer having access to records open to the inspection of only police officials.

—A mechanical apparatus, said to have the same power as the phonograph, is now being exhibited at Vienna by three Americans. They declare that their exhibit was invented by a Professor Tenders long before the phonograph was known.

—Lady Dufferin and Ava's book, "Our Vice-regal Life in India" has just been published in London. It is in the form of a journal and letters to her mother, Mrs. Hamilton, to whom the book is dedicated.

—Information has been received by the agent of the E. I. Railway at Calcutta that of the 28 persons injured in the accident at Hatras 24 have been discharged from hospital as cured and the remaining four are also expected to leave very shortly.

—Over two thousand delegates from all parts of India assembled this week at Bankipore to take part in the third Kayastha Conference. Jai Prasad of Pilibhit was chosen president. Resolutions condemning infant marriage, extravagant expenditure on marriage, drunkenness, insisting on *Durajadharma*, moral and physical education, Sanskrit and Hindi education to females, encouragement of trade and commerce, technical education, and settling of disputes by *Panchayat* were passed. The president laid the foundation-stone of a boarding-house at Bankipore.

—The total number of deaths registered in Bombay during the week ending Tuesday, 5th November, 1889, was 472, being 53 more than the preceding week and 15 more than the week ending the 30th October, 1888; 60 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins, 19; Caste Hindus, 225; Hindu

outcastes, 36; Mussulmans, 131; Parsees, 22; Jews, none; Native Christians, 12; Eurasians, 2; Europeans, 3; while the rate of mortality per 1,000 of the population was 25.68. There were 104 deaths from remittent fever, being 19 more than the last week, and 3 less than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhoea, and dysentery were 72, 35, and 9 last week, against 52, 12, and 8, respectively, in the corresponding week in the last year. During the week 368 births were reported in the different districts.

—After the close of last mail sterling exchange kept steady and advancing until Tuesday, when a small panic set in amongst buyers and rates fell one-sixteenth. On Wednesday confidence was restored, and on Thursday the highest point yet touched was reached, viz. 4s. 4½d. ready Bank demand. To-day exchange stands at 4s. 23-32d.

—A P. and O. Co's telegram from Aden says that the Commander of the *Oceana* expects to reach Bombay harbour by two o'clock on Saturday afternoon. A second telegram from Aden also gives the time as two o'clock; not earlier. Three guns will be fired when the vessel is sighted from the lighthouse.

—The P. and O. S. N. Co.s s.s. *Siam*, with the outward English mails of the 25th ult., left Aden for Bombay at 11 o'clock on Tuesday morning; and the s.s. *Britannia*, for Colombo and Australia, left at 12 noon the same day.

YOUNG MEN IN BOMBAY.

The Grant Road District Branch of the Bombay Young Men's Christian Association was opened on Thursday evening last, the 7th instant, by an inaugural meeting largely attended by the young men of the neighbourhood. The rooms which are situated on the first floor of Girton House, near the Grant Road Station, are tastefully and neatly fitted out. Writing appliances, a reading room with the principal English, American, and Indian religious and other papers, and the nucleus of a valuable library, are amongst the conveniences of the place. A feature of the new Association, worth copying by other Y. M. C. A.'s are periodical visits of parties of the members to the various factories of the district, preceded by meetings at which papers are read explaining the process of manufacture at the establishment about to be inspected.

Prayer-meetings, Bible-classes, a book-case fitted out with Bible-helpers, concordances, and commentaries are amongst the aids to spiritual fellowship and growth.

Mr. Alexander King, of the Secretariat, has responded to the invitation to take the presidency of the new Association. His appointment will be felt to be an entirely satisfactory one to all who know his earnest sympathy with the spiritual and social needs of young men in India. He is ably supported by the energetic secretaryship of Mr. Edwin W. Fritchley, to whom, indeed, is due, under God, the fact of the successful starting of the new Branch.

Mr. Conder, the well-known traffic manager of the Great Indian Peninsula Railway and President of the head Association in Bombay, presided at the inaugural meeting. He was supported by the Rev. J. M. Macdonald of the Church Missionary Society, the Rev. W. Bell of the Baptist Missionary Society, Colonel Major and others. He urged that the one object above all others of the new branch must be the highest spiritual welfare of each member and associate. Mr. A. E. D. Gordon prayed that each member might pass a vote of "no confidence in the flesh" and trust only in Christ. The Rev. W. Bell said that if living, working, Young Men's Christian Associations could be settled in every district in Bombay, they would be a mighty power for good. Personal humility on the part of individual members was a necessity to success in all Christian Associations.

After refreshments had been handed round and a pleasant social time had intervened, the new Secretary gave the programme of meetings of the Association.

The Rev. J. M. Macdonald then spoke, and urged every member to work for the Association as though he were a member of the Committee. Mr. Alexander King mentioned a special branch of work that this association might well engage in, that of visiting the poor and needy in the neighbourhood, and assisting Mr. Macdonald and himself in the distribution of the European and Eurasian Poor Fund. Mr. Conder closed with a short but earnest Gospel address.

NEWS BY TELEGRAPH.

London, November 2nd: Sir Henry James continued his speech on behalf of the *Times* before the Parnell Commission to-day, and contended that the Land League was Fenian in its origin, and was supported by the Skirmishing Fund, the avowed object of which was to destroy life and property.—A strike has taken place among the tramway employes at Shields, and all traffic with the cars is stopped.—A frightful calamity took place at Glasgow yesterday. During a heavy gale which prevailed a large unfinished carpet mill in course of construction collapsed, falling on to and crushing the old building alongside, in which one hundred and forty women were working. Of sixty buried in the ruins forty were taken out dead, and the remainder were seriously injured.

New York, 2nd: A tremendous snowstorm has taken place in Colorado, where all the railroads are blocked, and large numbers of cattle have perished.

Sydney, 2nd: Sir Henry Parkes has written to the other Australian Premiers proposing that each Colony should send six delegates to the Convention to consider the question of the formation of a Federal Government, which, he is of opinion, should be based on the same lines as the Canadian Government, with a Governor-General, a Senate, and House of Commons.

Zanzibar, 3rd: Letters have been received here from Mr. Stanley, dated Victoria Nyanza, 29th August; he was then marching on Mpwapa with eight hundred followers. The letters also bring the news that Wadelai is in the hands of the Mahdists.

Constantinople, 3rd: The Emperor William dined with the Sultan on Saturday, when a most cordial conversation took place between the two Sovereigns.

London, 4th: The total number of casualties from the accident at the Glasgow Carpet Factory is thirty killed and nine seriously injured.

5th: The dispute regarding the interpretation of Lord Brassey's award on the occasion of the strike in September culminated in a wholesale strike of the Lightermen yesterday evening, which has paralysed the shipping trade of London. The masters will meet to-day to discuss the question.—The strike of the Belgian miners has collapsed. The demands of the Antwerp labourers are being conceded.—The record of quick sailing between New York and Queenstown has again been exceeded, the Inman line steamer *City of Paris* having accomplished the trip in five days and twenty hours.

6th: A deputation of master lightermen held a conference yesterday with the Lord Mayor, Cardinal Manning, and Sir T. F. Buxton, when the demands of the men were declared to be unreasonable. Another conference will be held to-day, at which the men will attend. The strikers now number from five to six thousand men.

Paris, 6th: The Paris Exhibition closes to-day.

Zanzibar, 6th: It is reported here that Dr. Peters and the whole of his party, except one European, have been massacred by the Arab Chief Masai, and that a survivor has arrived at Ugas.

Zanzibar, 6th: The massacre of Dr. Peters and party by the Arab Chief Masai is confirmed.

Madrid, 7th: An explosion occurred yesterday at a dynamite factory in Bilbao. Four persons were killed, and many injured.

London, 7th: The Board of Trade returns for October have just been issued, and show an increase in the value of imports and exports of two millions sterling.—A telegram received here to-day announces the death of the wife of Prince Alexander of Battenburg in child-birth.—Mr. Molloy, Parnellite member for King's County, speaking at Sheffield yesterday, stated that the secret diary of Pigott and other documents had been discovered, showing complicity of the Government with the *Times* in publishing the famous Parnell letters. This statement has caused the utmost sensation throughout the country.

MAN'S EXTREMITY IS GOD'S OPPORTUNITY.

A well-known city missionary in Brooklyn, New York, relates that some months ago he met a Christian man whom he knew slightly, and on his face he recognized the marks of deep trouble. He soon learned its cause. His friend was a man with many and extensive business concerns on his hands, and, though not very methodical was as honest as the day, and his record showed no blemish. All his neighbours believed in him and trusted him implicitly. But a serious charge was hanging over him. He was being called to account for a very large sum of money that he had once held as a trustee for a dead friend. He knew perfectly well how it had been used. He knew that it had been invested strictly in accordance with the terms of his trust. But it was twenty years ago; he had removed his residence more than once; he had had a fire, and in other ways the records of the transactions of that long past time had disappeared. He had no receipt, no record of any kind.

He had been engaged in so many transactions during the twenty years that had intervened, that he could not recall the names of any of the men who had been connected with him in the investment of that particular fund. He searched carefully through enormous masses of business papers, but not a clue could he find. "It will ruin me," he said, "to repay that money. It will destroy my good name; no one will ever trust me again: it will kill me." "Let us take it to God in prayer," said the city missionary. "God knows all about it; let us ask Him to make it clear. He can vindicate you. Perhaps you may think of some collection of papers that you have forgotten." They knelt and prayed. Later, other friends were told, and together they united in prayer for the same purpose but no light came. The missionary met the accused man frequently, and saw the traces of acute mental suffering growing deeper on his countenance day by day. "No light yet?" he would ask. The man would shake his head sorrowfully and go his way.

The day before the trial came on the missionary met his friend again, and asked him what he meant to do. "I can do nothing," he said. "I shall go on the stand and tell the plain story, and some friends are coming to say how long they have known me, and that they believe me to be an honest man. I can do no more, but they will not believe me without any documentary proof." "Trust in God," said the missionary. "I am persuaded it will come out right."

At the trial the evidence against him was very strong, and when he went on the stand and related the circumstances and admitted that he held no receipts—had nothing whatever to show in proof—significant looks of incredulity were exchanged by the lawyers and spectators in court. It seemed, as he had expected, that his good name and all his property must be swept away. All was gloomy until the judge spoke. He reviewed the evidence against the defendant and then came to the defence. He said: "The story he tells seems incredible, but *I happen to know that it is true*. The deeds he speaks of were drawn out in my office, and I distinctly

remember the whole transaction. It was just as he says, and it is a very strange coincidence that the case should have been called in this court."

In this way was the innocence of the accused vindicated. Truly, "God is unto us a God of deliverances" (Ps. lxxviii, 20, R. V.).

A FAITHFUL WITNESS IN THE SUMMER CAPITAL OF INDIA.

OVER the initials "J. F.," which scarcely succeed in veiling the identity of the Rev. John Forgan, an interesting article appears in the November *Monthly Letter* of the Bombay Y. M. C. A., upon George Muller's evangelistic visit to Simla. The most notable event in the religious life of Simla in the season which has just ended, writes J. F., has been the visit of the venerable George Muller of Bristol. This is his second evangelistic tour in India, he having made a former one some five or six years ago. On the present occasion he began his labours in Calcutta during the cold season, and continued until the increasing heat made it advisable for a man at his advanced age to seek a cooler climate. Along with Mrs. Muller he went for some time to Darjeeling, until the approach of the monsoon led him to come to Simla, where the rainfall is much lighter. He was desirous also of the opportunity of labouring in the Gospel in the summer capital of India. Like Joshua the High Priest and his companions, who were engaged in rebuilding the Temple of Jerusalem, Mr. Muller is a man to be "wondered at." (Zech. iii. 8). That a man who has completed his eighty-fourth year, should be able to undertake an evangelistic tour in a tropical country is itself a circumstance that has been much wondered at to begin with. His life work in maintaining orphanages and schools, in supporting missionaries in foreign lands, and in circulating Christian literature, is known throughout Christendom, and may well be regarded as one of the wonders of the nineteenth century. As is well known he has carried on his vast work entirely on the principle of faith, and with such remarkable success that considerably more than one million sterling has passed through his hands for the support of his various institutions, and all simply in answer to prayer, without asking so much as a penny from any human being. To read one of his annual reports or to hear from his own lips the account of his life and work, is the best of answers to all sceptical objections to the power of prayer. It is his habit to tell what God has enabled him to accomplish, that others may be led not to adopt his methods, but to exercise the same faith in God. His remarkable experience, ranging over a Christian life of nearly sixty-four years, is the great secret of Mr. Muller's power as a preacher. His loving and gentle manner, with the spiritual glow of his face, has also been a testimony in favour of the Gospel that has not failed to make an impression. It has been a great privilege to have had such an experienced Christian teacher amongst us, and I doubt not but that much blessing has accompanied his services. He visited Bombay during his last tour, and friends in Bombay will be glad to hear that he pur-

poses paying the city another visit before he leaves India.

MY OWN FLOWER SERMON. By ALICE JANE MUIRHEAD.

It was a little touch of home in my lonely room in China, that many-blossomed bright geranium, the parting gift of a dear friend who had passed through the port where I was staying, to join a mission band at an inland station, where, after a few weeks, she had died of fever; and since these tidings had reached me, my lovely plant had grown dearer in my eyes. As summer advanced, it drooped and the blossoms dwindled in size, the leaves white and flabby. Vainly I tried to cheer the cause: Had I given it too much? Was it better on the inside my room? Ought I to take it out? At last a visitor enlightened me. "It has not enough sun: you see it is beginning to slant in now, just before its setting. You should have your plant on the south side of the house."

So away to a distant verandah my geranium had to go, and much did I miss it; but far from its missing me, it seemed as one rejoicing in a new life, and quickly recovered its former luxuriant beauty.

But one day, on going to ascertain the meaning of a crashing sound at the back of our house, I found my cherished flower had been knocked down from its ledge by a careless servant, and had fallen into the stone-paved yard below, where it lay a heap of seeming ruin. Sadly I turned away, leaving the coolie to remove the scattered fragments of foliage and crockery. Great then was my surprise when, some time after, passing up a stair-case in view of the south verandah, I saw my geranium reinstated in a new flower pot, sadly mutilated indeed, and almost blossomless; still it seemed to be reviving, and in fact, within two or three weeks, leaves and flowers had come forth abundantly, almost covering the traces of past injury.

And as it stood thus renewed in vigour and in beauty, it called forth in my heart an echo of some sweet simple words of old, "Consider the lilies, how they grow." I bethought me how, just as my flower, notwithstanding my constant care, and my manifold expedients, could not thrive without the sun-light, so the plants which our heavenly Father hath planted must be kept within the light and warmth of the Sun of Righteousness; and cannot be made to flourish by any human influences, any means of grace apart from Him; whereas, even as my plant removed from my loving care, regained light and beauty in the sunlit verandah, so no human help, however gracious and holy, is essential to our spiritual growth, if only the light of His countenance be lifted upon us.

And yet again, the grievous fall which my flower had so unexpectedly survived seemed to say to me that while the feebleness, the sickness, of soul which settles on us when we are content to live without the sunshine of God's smile, must tend to decay and death, yet from our most severe and sudden downfalls there may be "lifting up." "Thou hast destroyed thyself," says our God, "but in Me is thine help." "Though he fall he shall not be utterly cast down;" so stands the promise to the righteous: yea, "he falleth seven times and riseth up again."

STRONG FOR THE FUTURE.

It does not seem to be God's will that we should know how much of the future is wrapped up in the present moment. How can the blacksmith forging a chain-cable tell where the hardest strain is to come? So he puts in his best work throughout. Every weld is as secure as his right arm can make it. He knows well enough that the whole chain is no stouter than its weakest link. So, by God's grace, we are to put the best material into these lives of ours.

For we never can tell where the strain will come; we never can tell when the crisis moments of opportunity may be at hand, and when to let one of them slip will be to lose a sparkling jewel in our crown at Christ's appearing.

PREACHING TO THE POINT.

BY H. L. HASTINGS.

A horse was once lost. They looked for him far and near, but in vain. A foolish, half-witted fellow went after him, and found him. The wiser heads puzzled themselves over the matter, and finally came and asked him,

"How did you find that horse?"

"Well," said he, "I went where they saw the horse last, and I sat down on a stone, and I thought, now if I was a horse, where would I go? And I went right to that spot and I found him."

Now the great trouble with those wise men was, not one of them thought what he would do if he was a horse. They might have thought what they would do as doctors of divinity, as statesmen, politicians, or philosophers, but this amounted to nothing, because the horse was not a doctor of divinity, a statesman, a politician, or a philosopher. They failed to find the horse, simply because they never consulted a horse's tastes.

We sometimes are bound to study other people's positions and conditions. "Conscience, I say, not *thine own*, but of *the other*," said the apostle, when speaking of the guidance of conscience in certain things. So we are to think of other people's consciences and tastes as well as our own, if we desire to reach them.

WHERE TO PREACH IN THE EAST.

We are not to wait for the people to come and hear the Gospel. Some one asked a man, "Why do you not come to church?" "Why doesn't the church come to us?" was the answer. There is no Scripture which tells sinners they must come to church, but there are plenty of Scriptures which bid Christians go and seek and save the lost. The Good Shepherd did not go to work and build a magnificent sheepfold, in the highest style of architecture, and then sit down and wait for the lost sheep to come home. He went into the wilderness and found it, and laid it on His shoulders and brought it back. Christ said, "Follow me, and I will make you fishers of men." But a fisherman does not go up on a high hill and build a brown stone fish house, and finish it off with mahogany, and then sit down and expect the fish will come ashore and crawl up half a mile through the sand into his fish house, to give him a chance to catch them. If he would get fish he must "launch forth into the deep," and let down the net for a draught. So if we are to reach the masses, we must go after them, and seek to win them to Christ. If we can gather them to the house of prayer, let us make the most of our opportunities; but if not, let us go into the wilderness, down by the sea-side, into the lanes and streets, and compel them to come in: and if we have authority from heaven, we need not seek authority from earth. John the Baptist found a spot down by the river Jordan where he could preach the Gospel, and he went at it. But if he had waited and sent up to ask the Pharisees and Sadducees if they had any objection to his preaching on the public grounds in the vicinity of the river Jordan, no doubt some old hypocrite would have interfered and compelled him to suspend operations. He did no such thing, he began crying in the wilderness, "Repent, for the Kingdom of heaven is at hand." And ere long Judea and Jerusalem were pouring out to hear, and the Scribes and Pharisees themselves came to be baptized.—H. L. Hastings.

If you would be miserable, look at yourself;
If you would be perplexed, look at others;
If you would be happy, look at Jesus!

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON VII.

Sunday, November 17th. II Sam. xxiii. 1-7.

SUBJECT:—David's "Last Words."

Golden Text.—He hath made with me an everlasting covenant, ordered in all things, and sure.

These seven verses are a terse epitome of David's life and its lessons. We are not to suppose that they were the actual last utterances of his mouth, but that they were his final conviction of the truth and majesty of the Lord's dealings with him. The chronicler begins by explaining who David, the son of Jesse, was. (It is generally supposed that the Books of Samuel were commenced by the prophet whose name they bear, and that they were continued by Gad and Nathan, the two most prominent of his successors).

The man who was raised up on high. David never forgot his father's house, nor the pit from which he was digged. He did not say, "by my own strength and might" have I gotten this position and these possessions. He had a just sense of his position and his entire dependance on the hand of God. That was, as we have seen in tracing his life, one of the most important factors in his prosperity. He gave the glory to God, Who had raised him up, and anointed him king, and inspired him as the sweet singer of Israel. The Psalms of David are still sweet to all the children of God, although three thousand years have elapsed since they were written. They tell forth the experiences of David's heart, his feelings when sad and when joyful, and as the Lord still leads His trusting children in the same old paths, the experiences of David answer to their experiences now, "as in water face answereth to face."

The Spirit of the Lord, the God of Israel, the Rock of Israel. A threefold idea of God. David wished to be very emphatic, and to call attention to the fact that he was not using his own words nor thinking his own thoughts, hence his thrice-repeated introduction to the command of the Lord. "He that ruleth over men must be just, ruling in the fear of the Lord." This implies, first, that a man must learn to rule his own spirit before he can rule others, (Prov. xvi. 32). Second, that he must be faithful in little things before he can be entrusted with greater powers. David slew the lion and the bear before he was called of God to slay Goliath. He tended his sheep carefully before he was called upon to shepherd and lead the people of Israel. *Must be just, ruling in the fear of God.* Remembering that he is only a delegate from God, that supreme power belongs to Him, the Creator, and that he will have to give an account to Him for all his dealings with his fellow men.

After the command comes the promise of the fourth verse. What can be more beautiful than the simile of a bright morning when the sun rises without clouds, and the tender grass springs forth after the rain? Both speak to us of the resurrection morning when the Sun of Righteousness shall have chased away the darkness of sin, and the new heaven and new earth betoken that all things are made new. A morning without clouds.

That David looked upon this as a prophecy, is evident by the next verse, "Although my house be not so with God," yet he knew that God had made with him an everlasting covenant, ordered in all things and sure. In the present condition of his children he could not see any prospect of direct fulfilment, yet, like Abraham he believed God (Genesis xv. 6). All his desire was that it should come to pass. "Although He make it not to grow," a marginal rendering of this reads, "Will He not cause it to spring forth?" And one cannot but feel, that though the words of the original may favour the received text, the alternate rendering favours the sense of the passage.

The everlasting covenant that David speaks of here was that his kingdom should be established for ever (I Chron. xvii. 11-14). This

kingdom is the subject of the 89th Psalm. It looks past the days of Solomon to the coming of that greater king, "Who shall reign in righteousness," and of whose kingdom there shall be no end. David saw the coming of this kingdom by faith. He speaks of it again in the 110th Psalm, and again and again throughout the whole of his writings recurs to the glorious truth that from his line should come the Messiah, the sent of God. He will be the Just Ruler, whose Kingdom will be as "a morning without clouds."

"The wicked are not so." The coming of Christ's Kingdom will entail the destruction of the wicked, when they will be cleared away as thorns for the burning. (Matthew xiii. 30, and 41-43.)

MR. SPURGEON POWERFULLY AFFECTED.

The following story is travelling round the world. One of the latest places at which it has appeared is Shanghai. Unlike many tales about Mr. Spurgeon, this has the advantage, we believe, of being true. "At the Metropolitan Tabernacle on a late Sunday evening, Mr. Spurgeon, in referring to the belief of Christians, said that some time ago he became doubtful and sad at heart, and began to wonder if he really possessed what he preached to others. He went down into the country, and found himself in a Methodist chapel, the preacher on the occasion being an engineer. During the delivery of the sermon the tears rolled down his (Mr. Spurgeon's) cheeks, and he was moved with deep emotion. At the conclusion of the service he went and thanked the preacher who at once asked who the inquirer was, and after being informed, the engineer's face flushed and he said, 'Oh, it was one of your sermons that I preached.' Mr. Spurgeon said, 'Yes, I know it was.' The speaker, continuing, said he felt quite right after hearing the sermon, and was relieved to think that the sermon had such an effect upon him, and he hoped his words had the same influence on others. He thought it was by the most remarkable providence of God that he should have heard one of his sermons preached."

THE POSSIBILITIES OF YOUNG MEN.

Very much of the best and most important work in the world, remarks the Boston Christian, has been done by young men. David accomplished his greatest exploits when he was a young man. Hezekiah effected the reformation in his day when he was young. The Saviour was a young man about thirty years old, when His ministry began, and the disciples He called about Him were young men. Peter and John were described as "sons of Zebedee," and their father was still able, with the assistance of the servants, to care for the fishing business. Paul, the great Apostle, was young, for it is said, when they stoned Stephen they laid their garments at the feet of "a young man called Saul." Timothy and Titus were young men when they entered upon their work. Luther was a young man when he commenced the great work of reformation. Multitudes of others might be mentioned, who in their early manhood have done noble work for God and for humanity.

Young men without the counsel of age may be rash, but old men without the enthusiasm of youth are likely to be slow and hesitating and inefficient. But though young men may be rash, and may make mistakes in many things, these must be borne with, while they yield true-hearted allegiance to Christ and devote their lives to His cause. Give the young men a chance. Welcome them to the work of God, and then when the aged and feeble bend and totter and fall, strong hands will hold them up and noble hands will comfort them and sustain them.

Walk and talk with God; then you can safely and savingly walk and talk with man.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m. AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows:—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujarati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoojly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujarati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held at the Lodge, Girgaum, on Saturday next (Nov. 16th) at 5 o'clock.

All children and young people are invited, and asked to bring their Bibles.

Will members try and get others to join and bring them to the meeting.

JOHN M. MACDONALD.

Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian.

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SATURDAY, NOVEMBER 9TH, 1889.

NOTES AND COMMENTS.

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

It is satisfactory to find, amid the many judicial scandals in which Europeans are concerned in India, that justice has not failed in the case of Denning and Goggin, the non-commissioned officers at Poona who were discovered in the attempt to steal a dispatch box containing a large sum of money belonging to Mr. Malabari, the well-known Native reformer, and advocate of the elevation of Indian women. The evidence of the deed being incapable of contradiction, the defence which was set up was that the affair was a practical joke. The three assessors who heard the case with Mr. Crowe, Sessions Judge, found the accused not guilty. The Judge, however, had good reason to think otherwise; and on Tuesday last he sentenced each of the prisoners to six months' rigorous imprisonment. (Assessors occupy a somewhat different position to jurymen. Section 309 of the Indian Code of Criminal Procedure states that the Judge in giving judgment shall not be bound to the opinions of the assessors.) The "Our own correspondent" of the *Bombay Gazette* thereupon telegraphed to that paper that "Great sympathy prevails for the men, who were exceedingly popular among their comrades. I hear that their friends are collecting funds to enable them to appeal to the Bombay High Court." As the Crawford case illustrated, there is always a supply of sympathy in the European community for Englishmen who have had the misfortune to have their ill-deeds discovered. We shall watch any further proceedings in the Denning and Goggin case, with the view of giving them the benefit of the fullest publicity.

The criticisms on Missions in India seem to have considerably stirred the home Synod of the United Presbyterian Church of Scotland. The educational work was discussed at the last session, and an immediate dismissal of all heathen teachers was urgently called for by a minority. That, however, was not agreed to, but the missionaries were called upon to submit a complete statement of the position of education in the Rajputana schools. The half-yearly Conference just held at Rajputana has been largely occupied with a report in answer to this request. The missionaries

consider that as they have no colleges, only one high school, and only six Anglo-vernacular schools as against 46 village and primary schools, they as a mission have nothing to do with the controversy about higher education. Also that as they have so much medical and directly evangelistic work, the schools do not occupy too prominent a place.

It is stated that all the missions of the United Presbyterian Church of Scotland have expanded so rapidly, and entailed so much increased expenditure, that they have almost outstripped the giving powers of the home churches, so that a policy of the strictest economy has been initiated. Last year the Rajputana missionaries sought to help the home authorities by agreeing to a reduction in their salaries, which the favourable nature of the present rate of exchange rendered possible. And this year they have, under the guidance of a special committee, gone over the details of the expenditure at each station with a view to cutting off unnecessary items and making the money received from home go as far as possible. While items here and there have been cut off, the work of the mission as a whole is stated to be so economically managed from year to year that very few savings could be effected in this way. Probably if the members of the home churches would follow the example of their missionaries in cutting off superfluities, they would find their giving powers largely increased.

We have been mistakenly credited by a London contemporary with concurring in some criticisms on the Salvation Army in India, contained in a printed letter to the home Churches from Missionaries at Madras. We read the criticisms in question with pain, and not with approval.

The Gospel is a message of glad tidings to man as he is, in order that he may become what he is not. It deals, not with speculation, but with fact. "All have sinned and come short of the glory of God." Sin is indeed a fearful reality. It is in its essence a revolt against God. The Gospel is the recognition of the disease, and God's offer to all of the one remedy. "The wrath of God," of which we are so often impressively reminded in the New, as well as in the Old Testament, is, in the light of the Gospel, the active manifestation of His holiness, altogether free from any approach to earthly passion or vindictiveness. The Father's heart still yearns over the lost child. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The offering up of Christ as the "propitiation for the sins of the whole world" is the appointed manifestation both of the righteousness and of the love of God. In this propitiation, the pardon of sin involves no relaxation of the law of holiness. He, the unchangeably just, proclaims Himself "the justifier of him that believeth in Jesus." From age to age the sufferings and death of Christ have been a hidden mystery, and a rock of offence to the unbelief and pride of man's fallen nature; yet to the humble penitent, whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks

upon Him who was wounded for our transgressions, and upon whom the Lord was pleased to lay the iniquity of us all, his eye is more and more opened to see, and his heart to understand, the awfulness of sin, for which the Saviour died; whilst, in the sense of pardoning grace, he may "joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

PROHIBITION FOR AMERICA AND INDIA.

Details have reached us by the last mail, of a great Temperance victory which has just been won in the United States. Prohibition of the liquor traffic has been voted in the new States of North Dakota and South Dakota, which cover a territory of 150,000 square miles. It is significant that South Dakota, where the majority was heaviest, adjoins the prohibition State of Iowa. Many of its inhabitants, therefore, must have had the opportunity of seeing the working of a prohibitive liquor law in a neighbouring State before they cast their own vote for prohibition.

Prohibition has both a moral and an economic side. With the removal of temptations to drunkenness, and the consequent lessening of family misery, and of one of the great causes of national decay, there is necessarily a decrease of public crime and therefore a great saving in criminal administration. There is less work for the police, the judge, and the jailor. There is more ability on the part of the tax-payers to contribute to works of public improvement and convenience. These considerations have no doubt had their weight with the citizens of the Dakotas.

The strategic value of the new victory is considerable. Only the State of Nebraska has now to be won, when the vast strip of country from the Canadian border to Texas, including Kansas and the Territory of Oklahoma, will be under prohibitory law.

The New York *Voice*, a leading prohibition newspaper, says that the attitude of the Church largely helped to bring about the grand result in the Dakotas. We read that "in South Dakota the Methodist Church in Conference declared that they would support no political party that did not declare in positive terms for the principle of prohibition. That resolution meant that the Church was ready to vote as it resolved."

If prohibition of the liquor traffic can be successfully carried out in the midst of a great Western nation, where drinking habits had deeply rooted themselves, all serious arguments against the possibility of prohibition in India disappear. With the inhabitants of this land, the consumption of alcoholic liquors is not a national habit. Wise action now by prohibition can prevent its becoming so, and save the people from the added curse of universal drunkenness.

It is the duty of India's chief administrative officials to seek out other means of revenue than those which depend for success upon the demoralization of the people. No men have a right to be called statesmen who do not consider the future as well as the present. A traffic which impoverishes the people while it degrades them, and the national evils of which are cumulative, should be prohibited without delay.

THE HEART THAT THE LORD OPENED.

BY REV. J. M. BAMFORD.

The next visit of Elias Power was to Faith Silent, and to this call he addressed himself with great care. He believed her to be a consistent Christian although very reserved and difficult of access. Faith Silent was a maiden lady, residing in a detached cottage, situated in the pleasantest part of Ease-in-Zion, and standing in the midst of a garden which she cultivated with industrious care.

On the way up he called at the drapery store of Messrs. Fuss and Fashion, and bought one of the most perfect artificial rosebuds they could supply.

"Whatever can Mr. Power want with that rosebud said one young lady to another, after Elias left the shop. "He certainly is not the man to wear artificial flowers, or to stick them in his wife's bonnet."

"O!" said the other, "it is one of his strange fancies, you may depend upon it, he is going to make use of that rosebud in some way that we little think of." And so it proved, as we shall shortly see.

It was a lovely morning in May. The bright warm sunshine brought out the beauties of the landscape, and made the windows of Faith Silent's red brick cottage glow like diamonds in a ruby setting. The fruit trees were in full blossom; the hedge-rows wore a lively green; the spring flowers were most fragrant; the song birds were in merry tune. It was just the morning to make a good man feel very happy. Elias was in sympathy with nature's spring time. Its reviving life found a ready response in the quickened emotions of his own soul. A more happy man never opened the wicket of Faith Silent's garden, and paced the gravel path between her well-trimmed borders, than Elias Power felt himself to be that morning. The lady of his search was busily engaged among her flowerbeds, but the click of the wicket called her attention to her visitor.

"Good morning to ye, Ma'm," said Elias. "I was thinking, as I came along, that the world is very beautiful. If there were no sin in it, I should be content to live in it for ever. They call it a wilderness and a vale of tears, but this lovely morning it looks to me so full of God and beauty, that if all who live in it were pure in heart, it would be a paradise. Look at the trees on that hill side, and listen to them. How they seem to clap their hands in praises to their Maker! Look at these lovely flowers, these rosebuds, these creepers over the porch; the woodbine, and clematis, and jessamine clinging to the trellis, all tinted with beauty such as no painter could give them; and all with one voice telling of the power, and wisdom, and goodness of God. Don't ye think Ma'm, that if the works of nature have so much to say to the glory of God, the works of grace should say something too?"

Faith Silent felt this inquiry to touch her in a tender part. It was a word in season, and presented with so much tact that she could not resist it.

"Yes, Mr. Power," she replied, "they ought and I confess myself to be a poor witness for Jesus. I do trust in Him, and I desire to obey Him, but to speak for Him is so great a cross that I am too weak to bear it. That explains all my absence from the class. I have been afraid to speak. I did not like to do it; it made me nervous. And so I consulted my peace by stopping quietly at home."

Elias stood a few moments silent; then pointing to a rich rosebud on one of the standards close by; he said. "Look at that bud, Ma'm. Its leaves are so tight you could hardly pierce it with a pin; but watch it as the sunbeams shine on it, and the dew-drops moisten it, and ye will see it day by day opening of its own accord. It will make no effort to show its colours or to shed its fragrance. It will just yield to nature's influence, and come out in all the beauty and sweetness that ye so much love. Don't ye think thy heart should be like that, yielding to the Sun of Righteousness, and giv-

ing out its fragrance in the Church?" Then drawing from his pocket the artificial bud which he had purchased on the way, he said:

"This is very good for imitation, is it not? Ye can hardly tell one from the other; ye must look very close to tell the artificial from the real; but ye know that this bud will never be more than it is, because there's no life in it. The sun and the dew will never open it. Take this bud and keep it, and watch them both every day; and when ye see me again, tell me whether ye would like thy heart to be as the bud that man made or the bud that God made."

"Ah! Mr. Power," said Faith, "you have found out my weakness. Do you think Father Damper would let me attend the class without requiring me to speak? I would like to listen to my fellow-members; and if God open my heart like that rose-bud, perhaps I may yet be able to speak for Jesus. Do you think my leader would consent to this?"

"To be sure he would. I will speak to Father Damper about ye; only mind, when thy heart wants to utter its voice, don't let the tempter hush it."

Faith Silent was thus encouraged to resume her seat in the class meeting. Her nerves were relieved of a pressing burden. Week by week she sat in silence among her fellow-members, enjoying their experience, but never testifying of her own. One summer's evening, however, as she passed through her garden on her way to class, her eye fell on the very rose to which Elias had directed her attention. The bud had opened out into so rich a beauty, that she paused to admire it, and to receive its fragrance. That night in the class meeting, when a quiet opportunity presented, she said: "Dear friends, God has been using a little rosebud in my garden to open my heart."

"Glory be to God," responded Elias, who alone divined her secret.

"A month ago," she continued, "my heart was shut, like the rosebud, so close and hard that I could not say anything for Jesus; but the sun of nature has opened the rosebud and the Sun of Grace has opened my heart. This evening, as I passed the rose, its perfume came to me as a sweet testimony to its Maker; and when I think of my Heavenly Father's care of me, and of His great love in revealing Jesus to me as a personal Saviour, I want to be 'as a sweet savour in Christ.'"

Then, turning to Elias, she said, as she handed to him the artificial rosebud: "And now, Mr. Power, I can tell you that I desire my heart to be, not as the bud that man made, but as the bud that God made. Take back the rosebud, and preserve it as a keepsake token from one whose heart the Lord opened; and I will cherish my rose tree, in the hope that each fresh bud, and each unfolding rose, may remind me of my Saviour's words; 'Ye shall be witnesses unto me.'"

"Glory," said Elias, "glory, glory be to God."

FAREWELL TO A WESLEYAN CHAPLAIN.

On Thursday evening of last week an interesting gathering took place at Khan Road, Poona, where the Wesleyans have hitherto held their services. As Mr. Hartley intended leaving the station on the following evening, a number of his friends, together with the soldier brethren, came together to bid him "God speed." After the reading of an address in which was stated the deep sorrow experienced by the congregation in losing one who had served the Lord with diligence, the youngest child in Mr. Hartley's Sunday School came forward, and presented him with a Bible as a token of love and esteem from his congregation. Several short speeches were then delivered by some of the soldiers, one brother stated that if they could get another "half as good as Mr. Hartley" they would be perfectly satisfied. The Great Shepherd of souls will no doubt supply the wants of this little flock, for He gives far abundantly above all we can ask or think. After the singing of a few parting hymns, the meeting was brought to a close with prayer.

PENSIONERS' AND WIDOWS' HOME.

The inmates of the Pensioners' and Widows' Home, Bombay, by the kindness of friends are annually provided with a Christmas dinner, and if funds permit, tea and sugar and a small sum of money is given to each person. There are also prizes for the children, now away at school, but who are at the Home during the holidays. There are 50 inmates of the Home at present, and the children number about 25. Mr. Hancock, the Superintendent, will be glad to receive subscriptions towards the annual treat.

A MISSIONARY'S ADVENTURE WITH A LION.

At this spot we had quite a remarkable adventure with a lion, which but for the protecting care of God would have ended more seriously. All night we were kept awake more or less by three lions serenading us, and the lads had enough to do to keep their bivouac fires burning. I, however, got a good night's rest. Next morning when passing through a clump of long reedy grass I heard distinctly in front the low angry growl of a lion. The man who was before me stopped, saying it was a buffalo, and asked for my gun that he might shoot it. I urged him to push on, and tried to prevent the three boys from stopping, but it was too late to avoid the brute's charge. He made straight at the hindmost lad, who was carrying my mat and blanket. I ran back and succeeded in intercepting him, so that in his spring he fell short a few feet from his intended victim, and before my very face—too near indeed to allow me time to use my rifle. The man and the three lads dropped their loads, and were off like deer, leaving me and my royal friend alone in the reed thicket face to face. For a moment it was a question what the next scene would be. He was raging fiercely, and would fain have sprung on me, but seemed to lack the nerve. Holding him hard with my eyes, and slowly cocking my rifle, I lifted it to my shoulder for a steady aim, when he suddenly gave in, his huge tail dropped, and drawing his teeth under his lips he made off. I sprang after him, hoping to get a shot at safer range, but the grass was so dense that I could not sight him again; so I started in search of my companions. I overtook Dick several hundred yards on, by the river's brink, and then the others, but not one would return for his load, so complete was their scare, although I assured them that the lion had gone clean away. That however, was no assurance to them that his wife or some of his relatives might not be hanging about the same lair. Shortly after we met some men returning from their fishing grounds, who were willing for a small consideration to return for the loads with my brave crew.

Daniel's God is still the same to us. What I had mentioned in a previous letter recurred most forcibly—that all God has been to His people in ages past, and all He has promised to be throughout eternity, *He now is to us—“This God is our God.”*

The lad whose life I thus saved belongs to Bihé, and I overheard a young Bihean say to his fellows, he would “go anywhere with such a white man, who would throw his own body between a lion and a black lad of no account.” The young man who said this, is a nephew of the chief Kapoko, who told the carriers whom I had engaged at his villages two years ago, “not to go with this white man, as he was an Englishman, and would carry them all off to the other side of the continent and enslave them,” the result of which advice was, that most of them left me.—*F. S. Arnot.*

“The saint is a soldier; the soldier is born for the conflict. The conflict makes what there is of the soldier in him. Without the conflict there would be neither the saint nor the soldier, neither the victory nor the triumph.”

THE TWELFTH BENGAL CHRISTIAN CONFERENCE.

My peregrinations have brought me down to the City of Palaces, and I will jot down a few of the things that have interested me in it. And decidedly the first of these is the series of enthusiastic meetings connected with the Twelfth Bengal Christian Conference. The idea of this Conference was originated by some of the most prominent of the Native brethren in Calcutta, and it has, year by year, grown in proportions, in influence, and in interest under their fostering care. Its object is many-sided; but two of the ends it has in view are worthy of encouragement, as well as honourable mention; viz., to promote unity in spite of denominational differences in the Native Church of Bengal, and to ensure hearty co-operation so far as the great work of the evangelization of the country at large is concerned. It fairly represents all the churches, not one or two, and the spirit of unity, sociability, and devotional earnestness it has already evoked may fairly be regarded as the harbinger of a perfect community of feeling and purpose under circumstantial or accidental variety of form and usage.

The Conference was opened by a devotional meeting held in the Entally Baptist chapel under the presidency of the oldest and most experienced of the native missionaries of Calcutta, the Rev. T. C. Banerjea. An animating discourse of the subject fixed, viz., “Christian Fellowship,” was delivered by Mr. Laha, the pastor of the General Assembly Native congregation; and the point emphasised was that, united as we Christian brethren are in Christ and through Him in God, we should shake off whatever stands in the way of our being at one, to the extent practicable, in thought, feeling and action. The prayers offered by some of the most experienced members of the churches represented, were in unison with the spirit of Mr. Laha's address, and certainly impassioned. All were edified, and when the Redeemer's praise was enthusiastically sung by a variety of according voices and in tunes popular in the country, some could not help shedding tears.

The first meeting of the Conference was held in the Hall of the General Assembly's Institution; and it was one of the largest ever held in Calcutta for any purpose, politics alone excepted. The writer could not look at the grand audience before him without being convinced that his brethren, his bone and flesh, had advanced in civilization as well as in things of a less showy but more durable character. The forms occupied by the female portion of the audience showed a measure of neatness and refinement which, though worthy of all praise, did not take him by surprise, as he had for years been begging his missionary fathers and brethren to recognise the spirit of progress at work in the Native Church everywhere in the country.

A paper was read on “The Spiritual Poverty of the Native Church,” by a Church of England clergyman who is universally beloved for deep piety and amiability both of disposition and manner, as well as admired for his breadth of view and liberality of sentiment. With one solitary exception all the speakers admitted the spiritual poverty of the Native Church, and the causes to which it was traced are worthy of deep consideration at a time when a tendency is manifest in some quarters to intensify rather than remedy them. Foremost among those pointed out stood *indiscreet baptisms*, such perversion of a sacred rite of the Church as had brought in crowds of those who are in Bengal called “rice Christians.” The hasty organization of churches, their supervision by ministers not qualified for their posts, the culpable neglect of parents to bring up their children in the nurture and admonition of the Lord, defective management, general ignorance, and the growing spirit of secularism among the educated, were justly held responsible for the lamentable poverty of the Native Church in spirituality and missionary zeal. The evil, I believe, was traced to its proper

source, but when remedies were suggested, the spirit of partisanship or narrow sectarian training was apparent. For instance, a Wesleyan brother, who spoke well, said that deep spirituality in the Native Church could not be elicited and fostered till some forms characteristically Methodist, such as class-meetings, were universally introduced therein. A Salvationist pointed to poverty in temporal matters as a stepping stone to growth in piety, and lamented that though thousands had been admitted into the church since his own conversion, a single evangelist of the type approved by his own people (and therefore the right type), had not appeared. And lastly the champion of an independent organization, i.e. one unconnected with the Societies, affirmed with emphasis that nothing like spirituality could be realised till the golden chains by which the churches were connected with the Missionary Societies had been cast off as encumbrances. The president of the meeting was the Rev. L. C. Mukerjea, of the Kristo Somaj.

The second meeting of the Conference was held in the London Mission chapel, Bhowanipur, and was preceded by a very practical and enthusiastic Young Men's meeting. The Conference meeting was as large as on the first occasion, indeed too large for the chapel, every available seat being occupied, and numbers being compelled to stand all the time. The president was the Rev. G. C. Dutt, Baptist missionary, Khulnah; the singing was excellent, and the spirit of unity manifested showed that “Christian Tolerance,” the subject of debate, was by no means an unknown thing in the Native Churches. The paper was read by a Christian teacher of High Church proclivities, who, while maintaining that the general acceptance of the doctrines and forms which had descended as a precious heirloom from Apostolic times was an indispensable pre-requisite to unity, advocated such tolerance as might obviate mutual abuse and ill usage. He was followed by Mr. J. G. Shome. He contended that, as in a Hindu household, men and women of different persuasions, Vaishnavs and Shaktas, lived together in undisturbed harmony, Christians of different denominations might live in one organisation and at the same time give free scope to their individual convictions. Such an union might appear anomalous, but it was peremptorily demanded by the peculiar circumstances of the Church in the country, and by the aggressive work before it, while without it the problem of self-support, self-rule, and self-propagation positively could not be solved. The brother who followed him developed the same idea by another illustration, that of the British army in India, which though it consists of men of different nationalities and creeds, fights collectively and with enthusiasm under one banner. The general drift of the speeches was that tolerance did exist in the Native Church, and that an approach towards union and co-operation was a realised fact, while the assurance given by a Church of England brother that liberal minded men in the Anglican Church are longing for unity was received with acclamation.

The third meeting, held in Trinity Church, Mirzapore, under the presidency of Mr Rouse, Baptist missionary, was heralded by a Young Woman's meeting from which gentlemen were excluded. A little eaves-dropping however enabled me to ascertain that a very excellent paper in English was read by the chair-woman, the universally respected wife of the universally respected editor of the *Indian Evangelical Review*. Miss Seal is also reported to have made a very good speech. The paper in the Conference meeting, read by the pastor of the Bhowanipur Church (L. M. S.) was excellent, though here and there diffuse; but the first speech though characterized by a rapid flow of well-chosen words, was a failure, inasmuch as it appeared very remotely, if at all, connected with the subject of debate, viz., “Sunday Schools.” Some of the speeches which followed were very good indeed, as they with admirable candour showed the special necessity of Sunday Schools in the Native Church throughout the country, there being confessedly a

paucity of fathers and mothers who are fitted alike by piety and education to discharge aright their parental duties. Very little was said on the subject of Sunday Schools for non-Christian children, but in more than one speech hints were thrown out to the effect that even the Colleges and Schools wherein the Bible is systematically taught cannot afford to dispense with them.

The preliminary meeting of the fourth day was a children's meeting held under Mr. Banarjee's presidency, in the Baptist chapel, Entally; and the main element of its programme was the distribution of prizes and certificates under the auspices of the Scripture Reading Union. This meeting would have been more interesting to the children assembled, had there been less talking and more singing, or if one of the speakers had not considered it his duty to inflict upon them a sermon of tremendous length. The regular Conference meeting was held in the same place under the presidency of the Rev. T. P. Chatterjee of the L. M. S., the subject of discussion being "Recent Criticisms on Missions." The paper read by the Rev. N. L. Das was decidedly the ablest read in the Conference, and a masterly reply to Canon Taylor, of doubtful fame. But Mr. Das, while triumphantly disposing of point after point of the Canon's argument against the existing policy of Missions, had to admit the existence of one, viz., the noticeable gap between the missionary and the people he has come to evangelise; and, though he let fall a word in extenuation of it, he could not but devoutly wish for its disappearance. He was followed by Mr. Kali Churn Banerji, whose name is a guarantee that he was received with enthusiasm and listened to with the most eager interest. He emphasised some of the points made in Mr. Das' paper, such as the impropriety of setting forth the value of the human soul by arithmetical calculations, the judging of methods without recognising the power on which alone the missionary relies for success, and the non-recognition of the degree of prosperity with which every plan adopted by Missions had in fact been crowned; but the most brilliant point of his brilliant speech was his emphatic protest against the tendency in recent criticism to *idolise* particular methods and look to them, rather than to the Spirit of God, for victory and triumph.

The last ceremony of the Conference, solemnized on the following day, was a grand musical procession of twelve bands, composed largely of the young of the Church, separated from each other by intervening crowds of brethren and covering about a quarter of a mile of one of the broadest streets inside the Native portion of Calcutta, moving slowly with flying banners, the foremost of which had the words "India for Christ" inscribed in glowing characters, and the others flourishing appropriate mottoes, through lines of our admiring countrymen and under balconies crowded with them, for a distance of about two miles. These bands had been especially trained, and the songs they sung had been composed for the occasion. They and the brethren met in the large Hall of the Free Church College, and continued playing and singing till refreshments were served at about 4 P. M. An equally large assembly of the sisters, gathered in the upper rooms, were regaled with the music, and partook of the lovefeast. At five, the procession was formed, and half an hour after it moved majestically out of the wide gate, surcharging the air with some of the sweetest and most popular airs of Bengal. The enthusiasm with which they sang both at the place of rendezvous, and while marching forward, beggars all description; while the good done by the precious seed they scattered, right and left, as their hallelujahs reverberated through the air, is incalculable. Calcutta had never witnessed a grander demonstration of the power of indigenous Christianity! All honour to the brethren to whose love of Christianity it is to be traced, and especially to my dear friend, Mr. Jay Govind Shome, who in vigour of intellect, inflexibility of principle and purpose, and above all in organizing power,

stands alone and unrivalled in the Native Church!—Condensed from an article by Ram Chandra Bose in the "Harvest Field" for November.

THE ANNUAL CHRISTIAN SABHA AT AHMEDNAGAR.

(FROM A CORRESPONDENT.)

This aggregate annual gathering of the Christians connected with the American Marathi Mission, was held at Ahmednagar on October 24th, 25th and 26th. Besides the members of this Church there were representatives of other Churches, who also participated in the proceedings of the meeting. This institution was founded some 25 years ago with the twofold object of deepening the spiritual life of Christians, and of calling forth among them greater sympathy and co-operation in the promotion of the Master's Kingdom. It is very gratifying to be able to say that these meetings have been regularly held ever since, and have been the channel of a great blessing to many expectant souls. Sometimes there have been as many as 800 souls and upwards; and this year there assembled about 600. All felt it was good to be there.

Before the commencement of the Sabha as given out in the interesting and instructive programme, there was a meeting exclusively for the women on Friday the 23rd. There were present on the occasion about 40 Bible women, and 45 others, the wives of pastors, preachers, and teachers, and a few others, numbering about 100 in all. The meeting having been opened with prayer and reading from the Word of God, Mrs. Bissell proceeded with the examination of the women in the Acts of the Apostles. Nearly all the women passed a creditable examination lasting from 10 to 12-30 noon. In the evening session the Bible women gave brief but interesting accounts of their work in their respective districts. This being over Mrs. Trimbeck, at the request of Mrs. Bissell, gave an account of her work in Bombay, and of her trip to Baroda and Hyderabad, Deccan, which was listened to with attention and interest by all.

One thing which profoundly impressed the writer was the presence of a Maratha woman the wife of a Patel, among the candidates who had presented herself for the examination. Unmindful of the supposed superiority of her caste and social distinctions, she sat side by side with the so-called low caste Christian women, and answered to the various questions in Scripture as clearly and intelligently as any of the Christian women. This woman was accompanied to the meeting by her husband, all the way from Wadala, some 25 miles distant from Ahmednagar. Those who are acquainted with the social customs and religious scruples of the upcountry Marathas, cannot but admire the earnestness of purpose and boldness of character displayed by this interesting couple. Surely without the grace of God, no other Hindus placed in their circumstances would have dared to come amongst the Christians especially during such a festive season as the Dewali holiday!

The writer was told on good authority, that there is a company of villagers in the Ahmednagar district, who are fully convinced of the supernatural claims of the Christian religion and are ready to cast their idols to the moles and to the bats and in a public manner serve the living God. Yet in the face of such cheering accounts from all parts of the Mission fields, sceptical men are wasting reams of paper, and columns of newspapers, to make the public believe that Christianity is losing its foot-hold in India.

The first general meeting of the Sabha was held on Thursday the 24th inst. at 10 a. m. and lasted till 12-30 noon. Rev. Annaji K. Shirsagar, the Pastor of the Nagar Church, was in the chair. The chief subject treated was

THE WORK OF THE HOLY SPIRIT.

It having been divided into six subdivisions, many were allowed the opportunity of taking part in it.

1. The present dispensation of the Holy Spirit: what He is trying to do in every believer: how He does His work. The Rev. R. Winsor, said the work of the Holy Spirit, is just the same yesterday, to-day, and for ever. As at the creation the earth was without form, and darkness was upon the face of the deep and as by the inspiration of the Spirit this beautiful world was formed, so to-day the same Spirit, can transform and beautify this dark and sin polluted heart of ours if we let Him. Mr. Winsor's treatment of the subject and the illustrations he made use of, were very impressive and profitable. The Rev. R. A. Hume, speaking upon the same subject said that the Holy Spirit teaches, reproves, shows the way, and convinces of Christ. The Holy Spirit works through human instrumentalities. The four principle mediums are—The Word of God, the testimony of believers, providence, and the Spirit Himself. As usual Mr. Hume's thoughts were plain, pointed and convincing.

2. It is difficult for the Holy Spirit to work in one who continues in any known sin, or who does that about the propriety of which he feels doubts. Mr. Bhavoravo Shinde spoke upon this subject.

3. One who cannot bear to have his weakness, and mistakes, and temptations, pointed out prevents the Holy Spirit from working in him. Mr. Bhosle, who spoke at some length on this subject, produced a picture of St. Paul in bonds, for reasoning with Felix and his wife Drusilla, of righteousness, temperance and judgment to come: and Felix tremblingly answering—"Go thy way for this time: when I have a convenient season I will call for thee." Men of the present day say the same thing to the Holy Spirit—"Go Thy way?"

4. One who is very anxious about promotion and reputation and such things prevents the Holy Spirit from working in him. Mr. B. Chackernarayan treated this subject in a practical way.

5. How much of formality has crept into our religious services and life, and what are the causes of this. Rev. Sawliram Salve said that every hope outside of the atonement was of no avail for the ultimate attainment of salvation. As the artist requires a steadfast attitude towards him to enable him to take a perfect and faultless picture, so must we be constantly looking unto Jesus and to His finished work, with an undivided attention and devotion, to secure the favour of God, rather than to trust in the performance of a certain round of duties and unmeaning forms and formalities.

6. It is great loss for any one to fail to be an instrument of the Holy Spirit in His work for men. This subject was assigned to Rev. Luxmonrao Salve.

AFTERNOON MEETING.

THE FELLOWSHIP OF CHRIST WITH THE BELIEVER.

1. Christ desires to have fellowship with the believer: how He accomplishes this. In discoursing upon this subject, the venerable Dr. Bissell, one of the oldest missionaries in Western India, remarked in passing that Christ does not leave His flock to shift for themselves. On the contrary, He follows them through vicissitudes of this life, in long suffering, forbearance, and charity. Dr. Bissell urged with emphasis that young converts and believers in general should be watched and looked after with tender solicitude, to see that they are well-established and perfected in their most holy faith.

2. Every kind of untruth raises hindrances to fellowship with Christ. Rev. Narayenrao Thorath, in a telling speech deprecated the tendency in some professors of religion to hide their colours before influential men of the world and their origin, as well as social and religious condition.

3. Impure imaginations, thoughts, dreams, conversations about impure things, listening (except when very necessary) to accounts of impure matters, and so on, are hindrances to fellowship with Christ. The Rev. Dr. Ballantine, in the course of his well thought out remarks

bearing on this subject, observed, that impure thoughts, &c., are more or less the necessary results of leading a Godless barren life. He urged the importance and necessity of living as it were in the very presence and atmosphere of God. As fishes cannot live out of water so a Christian cannot live and be happy without Christ and Christian influences. The relationship existing between the branch and the vine was very clearly explained and he exhorted the believers to live in that relationship with Christ.

This was followed by an address on "The neglect of duties connected with the proper use of time, money, study, Scripture-reading, prayer, going to Church, or any other duty, causes hindrances to fellowship with Christ."

5. Debt, disputes, laziness, going to the theatre, and so on, cause hindrance to fellowship with Christ. Two speakers were appointed to treat each of the subjects under the different heads. And this subject was also given to be treated of by two of the brethren. One of these, in justification of his theatrical proclivity, favoured the habit of going to theatres. He said that the theatres should be classified as good, bad, and indifferent ones. And according to his light, there was no harm in going to a good theatre, for recreation after a day's hard labour, or as the case may be.

It would be interesting to know what this brother has to say about carrying into effect the apostolic injunction "Avoid the very appearance of evil." Does not this brother know that theatres tend to drive away the wholesome influences of religious restraint, and that it has already landed many as promising a youth as himself into the very depths of sin and degradation? And was it not with some such thoughts uppermost in His mind that Jesus dictated the prayer, "Lead us not into temptation"? It seems that this brother has gotten into his head the notion that a lie well stuck to is as good as the truth; and that a wrong well followed up ceases to be a wrong and is as good as the right. At the close of the address in question, the venerable Dr. Bissell, rose to his feet and casting his eyes around, said, "I am now 68 years of age and during these long years I have never felt it necessary to go inside a theatre for recreation, and I hope I never shall!" A protracted silence, and a deep emotional feeling, prevailed after the Doctor had resumed his seat.

(To be Continued.)

NO COMPROMISE—BE OUT AND OUT.

A missionary gives the following account of the restoration of a backslider, who for two years had given up prayer or worship. A few weeks back he was the subject of a strong conviction of sin with fear of judgment. In his trouble he was reminded that Jesus was the all-sufficient and the only Deliverer, and was enabled afresh to put his trust in Him. He rents a small fruit garden and house, in which is the usual idol belonging to the landlord. He informed the landlord that he could no longer continue as tenant unless the idol was removed, because he was a worshipper of God. The landlord said he would see about it, and came the following day and removed the idol.

EVERYBODY PRAY FOR IT.

In Canton, China, with its 1,500,000 inhabitants, are fifteen Christian chapels, says *Word and Work*, where missionaries and the native ministers preach the Gospel, not on Sunday only, but daily, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, these evangelists continue the services. Free conversations and discussions follow: rooms are at hand for private conferences, and Christian books and tracts are kept in readiness, and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August, and September—and from noon till three o'clock—the hottest part of the day. Tens of thousands of visitors to the city have heard the Gospel in

these chapels and halls, and have carried it hundreds of miles into the interior. The dialect used by most of the missionaries in preaching is the Punti, or pure Cantonese, by which they have access to 20,000,000 of people. We confidently look for the time when we shall see similar scenes in Bombay.

A GOOD YEAR'S WORK.

The Rev. J. E. Scott writes from Muttra on the 5th inst:—"A hundred baptisms at Muttra from among all classes during year ending October, 1889. Enquirers multiply, all workers hard at it, and full of enthusiasm. Prospects glorious."

SALVATION ARMY REINFORCEMENTS.

The *Indian War Cry* of to-day reports that Commissioner Booth-Tucker with a party of twenty new officers, arrived in Colombo, on Friday October 31st, per the Norddeutscher Lloyd's s.s. *Kaiser Wilhelm*. The Commissioner and most of the new officers will remain in Ceylon visiting some of the most important stations for about a fortnight, when they will proceed to South India, via Tuticorin. The Chief Secretary, with two officers, are expected in Bombay on the 10th instant, on the evening of which day a welcome demonstration will be held in the Bori Bunder Hall. Captain Williams, who was left behind at Aden to proceed direct to Bombay, arrived on Monday, the 4th.

A PATHETIC APPEAL.

"I knew that my people were perishing," said an American-Indian chief, who had walked three hundred and fifty miles to find a missionary. "I never looked in the face of my child that my heart was not sick. My fathers told me there was a great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my own voice. You do not know what I mean, for you never stood in the dark and reached out your hand and took hold of nothing. Will you not give me a missionary?"

Acting Traffic Inspector Trott, on the Southern Mahratta Railway, is an earnest Christian worker. He conducts services every alternate Sabbath at Gadag. He has an influence over the men which he uses for good. On Nov. 5th, he gave an excellent lecture at Hudgi on his recent travels in Europe, to about sixty men and their families.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thames*, Nov. 4th:

From London—Mr and Mrs Crooke Major and Mrs Gracie Rev and Mrs Evans Miss Askwith Miss Swainson Two Misses Daeuble Mrs Hardman Miss Leigh Miss Irving Mr Westgate Mr and Mrs Kidd Wilne Miss Gage Mr Devenish Mr Lawrence Mrs Sheffield, child and 2 infits Mrs Bassett Miss Counsell Col W H Ross Mrs Ross and child Mr N Roberts Mr and Mrs Goodburn Rev E Guildford Mrs Goodwin Lieut Estrange Surg Dimmock's child and infit Mr and Mrs Dunlop Mr D B Myers Mrs H Vogel Mrs Lang Brown and 2 infits Mr Noel Mr Pascal Mrs Barrow Mr Barrow Two Misses Barrow Mrs Wait Mr Ducharme Mr G B Graham Mrs Ogden Miss Rose Mr H D Abbot Mrs and Miss Blackburn and Dr and Mrs Poate.

From Brindisi—Mr and Mrs Banjard Mrs Storey Mr W. A. Baker Mr F Schiller Mrs Tremeneheer Mr J R Douglas Maj Adamson Mr T C Plowden Surg-Maj and Mrs Purvis Mr Hartmann Sir A and Lady Hayter Mr E Bedford Miss Erskine Mr G B Reid Mr G Herb st Mr O Schmidt Mr Lisle Maj Wighton Mr and Mrs E W Young Mrs Gerrard Mr Espley Mr and Mrs G Berkeley Mr and Mrs C Thompson Mr and Mrs O Hadenfeldt Dr Gearing Deputy Surg-Genl Rice Mr Hartwell Mr Cuthbertson Mr W S Grieve Mrs S B Murray Mr J S Meston Mr A Lucas Mr P J Freyer Mr A Edwards Mr R Wall Mr F E Carr Lieut-Col Wilson Surg-Maj and Mrs Faskin Mr J S Battie Capt Dun Surg-Maj and Mrs LeMottee Lieut Kemball Miss Gibson Mr Targett Mr S Macdonald Mr E Signer Mr E M Dowie Mr J R Campbell Mr H Brittain Mr and Mrs Jopp Mr Fabricius Mr Meugens Mr H W Jones Mr and Miss J Rogerson Mr D F J Crombie Lieut Findly Maj and Mrs Gardiner Rev A J Jones and Mr and Mrs Robinson.

From Suez—Mr and Mrs Britten,

From Aden.—Mr T Williams.

PASSENGERS SAILED.

Per P. & O. Str. *Assam*, Nov. 8th:

For London—Mr Rushton Mr Poole and Mrs C Cheer. For Brindisi—Mr J S (richton and Mr H O'Burne. For Marseilles—Mr and Mrs Sealy Mr J R Deane Mr T Hollingsworth Mr H Phillips Lieut C G Parsons Mr and Mrs A Berriff and Mr C Allen. For Aden—Lieut S H Godfrey.

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CONTENTS:

Luchminia, an Indian girl, becomes a Christian.

Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

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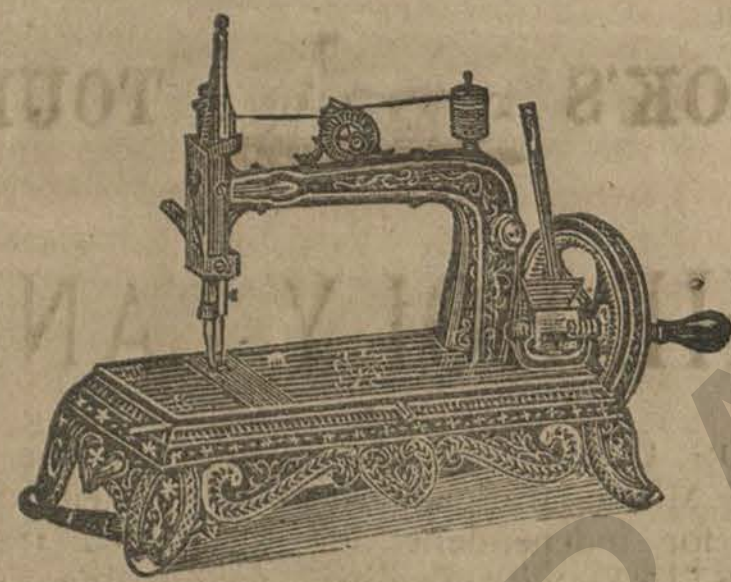
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